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## REPORTS.

THE JOURNAL OF GERMANIC PHILOLOGY, Vol. III, 1900-1901.

Pp. 1-14. F. A. Blackburn (University of Chicago). The Husband's Message and Accompanying Riddles of the Exeter Book. Thorpe, in his edition of the Exeter Codex (pp. 470-75), printed four short pieces, the first three under the heading 'Riddles,' the fourth with the title 'Fragment.' Grein's arrangement of these in his Bibliothek, where he prints the first and second as riddles but joins the third and fourth, calling the whole *Botschaft des Gemahls an seine Frau*, has been hitherto generally accepted. Blackburn essays to prove that the second piece, like the third, is a part of a poem which is continued in what follows in the MS. He maintains his claim by a study of the subject-matter of the pieces in question, showing the appropriate and close connection in sense of the second part with the remainder. The whole reconstructed poem ought to be entitled 'A Love-letter' of a banished knight to his lady-love. Blackburn satisfactorily accounts for the presence of the first piece, which he also considers to be a riddle, and gives a reprint and connected translation of all four pieces, supplying by conjecture the illegible parts of the MS.

Pp. 14-24. Arthur C. L. Brown (Harvard University). The Source of a Guy of Warwick Chap-Book. The author shows by parallel columns and a general comparison that the best known of the Guy of Warwick chap-books, first printed in London, 1706, and reprinted frequently since, even to the present day, is a prose version of Samuel Rowland's Famous History of Guy Earle of Warwick, a popular epic of the 17th century, with three added episodes. Of these episodes two are popular tales, and the third, the 'Tale of the Dun Cow', is a local tradition handed down orally and found also in earlier Guy of Warwick chap-books.

Pp. 24-35. John McLaren McBryde (Hollins Institute, Va.) contributes the second part, Metre of the Davideis, of his Study of Cowley's Davideis begun in Vol. II, of the Journ. of Ger. Phil. He discusses Cowley's use of the hemistich, which was founded upon a doubtful conception of Virgil's metre and the use of which has persisted down to our day. In his discussion of the triplet, which Cowley used only in his Anacreontics, McBryde gives some interesting new information concerning the use of this poetical device in Middle English. He further treats of the poet's use of the alexandrine, of feminine rhymes, and of run-on lines and run-on couplets with tables of percentages, showing that Cowley's verse, as he grows older and more skilled, tends to become more 'correct'.

Pp. 35-92 and 431-92. Philip S. Allen (University of Chicago). Wilhelm Müller and the German Volkslied II and III. In a previous article Allen had defined Volkslied, had shown how every poet at the beginning of the 19th century was permeated with its spirit, and especially how Müller had never departed from this spirit in any of his songs. This is so true, that many of the poet's songs have since become Volkslieder. In the first part of his second contribution the author takes up Nature-Sense in the Volkslied and Müller. Uhland was the first to lay stress upon the fact that the lively sense for surrounding and sympathizing nature, which is evident in the Volkslied, lies at its very roots. In this feature Müller follows the Volkslied very closely. Allen gives a detailed comparison of analogies between the poet and the Volkslied in their sense for nature. Under various subheadings (flowers, trees, birds, animals, water, sun, moon and stars, natural phenomena) the author shows by many examples Müller's agreement with and divergence from popular poetry. He establishes clearly that, on the whole, the poet is on the same level with the Volkslied as regards appreciation of nature, though he shows a tendency towards sentimentality and romanticism, and frequently goes far beyond the Volkslied in detailed parallelism as well as in his fondness for the sea and the forest. Müller essentially differs from the Volkslied only in his didactic poems.

In the chapter, *Reminiscences of the Volkslied in Müller*, Allen traces the development of Müller's poetic technique from its first shallow imitation of the Volkslied to its later mastery of the principles of art. Numerous parallelisms make clear the dependence of the poet upon his models. The foreign songs show the influences only indirectly and to a limited extent. The anacreontics have lost the sturdiness and directness of the Volkslied, and are weak and trivial. The drinking songs, though popular in metre, treatment and language, are without direct correspondence in the Volkslied.

In the third main division of this study, Allen presents an exhaustive treatment of the Diction of the Volkslied and of Müller. In sub-paragraphs the general characteristics of the Volkslied style (terseness, vagueness, mention of authorship), the figures of rhetoric (metaphor and simile, personification and apostrophe), the figures of syntax (repetition in its varying forms of epizeuxis, epibole, epistrophe, refrain, epanadiplosis, inverted and climactic repetition, parallelism, polysyndeton), popular speech-words (use of diminutive, noun, adjective, adverb, verb), syntax (position of words in the sentence, tautology, omission of the article and of the personal pronoun, use of the impersonal *es*) are analyzed, defined and traced in the Volkslied and paralleled in complete lists from Müller's poems. The results prove, as conclusively as is possible by 'mechanical' and 'tangible' examples, Allen's claim of Müller's complete dependence upon the Volkslied. In conclusion some scattering observations are appended and the author pleads warmly for a fairer estimate of Müller as a poet and for a

reintroduction of his poetry to Germany, which can be done only by an adequate edition of his verse.

Pp. 92-100. E. W. Fay (Washington and Lee University, Lexington, Va.). The Primitive Aryan Name of the Tongue. The author (in *Mod. Lang. Notes*, May, 1894) had deduced 'all the Protean forms of the word for the tongue from a primitive root \**ǵliǵh-* with alternative forms \**liǵh-* and \**ǵiǵh-* due to sentence euphony.' Collitz the same year claimed as the common base for 'tongue' \**dleñǵh-* with alternatives \**leñǵh-* and \**deñǵh-*. Fay in this article makes a restatement, with some modifications, of his theory, together with a table of words used for comparison and the reasons for his views.

Pp. 127-38. Oliver Farrar Emerson (Western Reserve University). Transverse Alliteration in Teutonic Poetry. After a résumé of the previous discussions of the subject, the article inquires into the mathematical method of chances which Frucht (*Metrisches und Sprachliches zu Cynewulfs Elene, Juliana und Crist*, 1887) had employed to substantiate his theory, that transverse alliteration is due to chance and not design. Emerson takes exception to the different proportions of chance derived by Frucht and, after showing the errors in the latter's calculations, reaches the conclusion, that 'the mathematical doctrine of probabilities is absolutely inapplicable to the problem in hand' and the proof of any theory regarding transverse alliteration 'must not rely on the exactness of mathematical science, but on the less conclusive, psychological argument from the numerous examples.'

Pp. 138-43. Frederic Ives Carpenter (University of Chicago). Notes on the Anonymous 'Richard II'. Notes to the text of the play published in the current volume of the *Jahrbuch der Deutschen Shakespeare Gesellschaft*.

Pp. 143-238. Herbert Z. Kip (Stanford University, Cal.). Zur Geschichte der Steigerungs adverbien in der Deutschen Geistlichen Dichtung des 11. und 12. Jahrhunderts.

This study gives an exhaustive treatment, with exemplifications and general discussion of form and origin, of the various intensifying adverbs during the transition period from Old to Middle High German. The article is supplemented by a bibliography and index.

Pp. 238-48. W. Kurrelmeyer (Johns Hopkins University). The Genealogy of the Pre-Lutheran Bibles. Of the fourteen editions of the German bible antedating that of Luther, exclusive of the three Low German editions, the genealogy of the first five has been determined with some degree of certainty. The object of this article is to set forth the exact position of the later editions by a comparison of the errors and changes peculiar to the different editions. The comparisons and the relation between the editions are shown in clear tabulations.

Pp. 277-335. Ora P. Seward (University of Utah). The Strengthened Negative in Middle High German. The purpose of Seward's dissertation is to test the conclusions of I. V. Zingerle's article (published in the S. B. Wien, XXXIX, 417-477, 1862) on the strengthened negative by a study of the Middle High German texts since published. Upon the basis of these investigations the author objects to certain of Zingerle's statements in regard to (1) the decrease in the frequency of these negatives after the first half of the 13th century, and (2) the frequency of use in the different dialects and also in regard to some minor points. The one general conclusion to be drawn is that 'between 1200 and 1500 A. D. the frequency of occurrence of the strengthened negative is not affected by date or locality, but is affected somewhat by the character of the composition and more yet by the preference of the individual author.' Insufficient data in Old French and Middle English do not permit of comparison of their usage with that in Middle High German. Nor can satisfactory conclusions be drawn as to whether the strengthened negative is of popular origin and character, or whether it is due to French influence. The summaries, with citations of examples, are arranged according to periods, authors, literary character of the different works and geographical distribution. There are also lists of the usage in Middle Low German authors and in Old High German, and an appendix including a number of implied negatives and of those strengthened by specifying things not of small size or value. The dissertation contains the usual bibliography and a general index.

Pp. 335-42. G. L. Kittredge (Harvard University). The 'Misogonus' and Laurence Johnson. In a letter to The Nation, March 16, 1899, Kittredge had suggested, and given reasons in support of his view, that the author of the 'Misogonus,' the recently published English university comedy, was Laurence Johnson who had concealed his identity under the name Laurentius Bariona in the MS of the play. Johnson, after graduating from Oxford, had entered the Romish church and was hanged for treason in 1582. This same name appears as the name of the author of a 'Cometographia, London, 1578,' an account of the comet of 1577. Since the letter was written Kittredge has seen a copy of the 'Cometographia' and in this article expresses the positive opinion that Laurence Johnson, the Martyr, was *not* the *Laurentius Bariona* of the *Misogonus* MS. *Laurentius Bariona* of the MS is, however, the same as the author of the 'Cometographia' and a graduate of Cambridge. This identity does not settle the question of the authorship of the *Misogonus*, though Kittredge thinks there is no reason, not even of chronology, which opposes the ascription of the comedy to Laurence Johnson the author of the 'Cometographia.'

Pp. 342-51. William Dinsmore Briggs in an article, King Arthur and King Cornwall, connects this ballad (No. 30 in

Child's collection) with the French romance, *Le Pèlerinage de Charlemagne*. He reconstructs the outline of the fragmentary ballad, recalls the views of Gaston Paris, opposing the relation of the ballad and the romance, and thereupon develops his own views, maintaining a close connection between the two.

Pp. 352-54. George Hempl (University of Michigan) contributes in the article on Influence of Vowel Quantity some cases in Latin (*fōtus*) *fōveo*, *mōtus* (*mōveo*, etc.) where 'a short vowel, by analogy, so affects the pronunciation of an associated form, that there results a vowel of similar quantity but long'.

Pp. 354-62. Gustaf E. Karsten (University of Indiana) reprints *The Ballad of the Cruel Moor*, one of the Sources of 'Titus Andronicus,' which is taken from *A Collection of Old Ballads*, London, 1726, and adds some information concerning this collection of ballads, as it is not easily accessible.

Pp. 393-415. A. S. Jack (Lake Forest, Ill.), in *The Autobiographical Elements in Piers the Plowman*, maintains the thesis that the poem, as far as it concerns the outer life of the author, is not autobiographical, though it has autobiographical elements containing the opinions, hopes, fears and spiritual history of the poet. Jack collects the previous views concerning the author of the allegory and states the course of his investigation, which takes up '*first* the statements of time, *second* the dreams, *third* the wanderings, *fourth* the account of the dreamer's social life and occupation, and *fifth* minor personal details'. The discussion of the first point leads to the result that 'these figures (of time) professedly relating to the author should be understood as the other passages not referring to William, as *definite alliterative expressions for indefinitely long periods of time*. Hence we have no basis for certainty, nor even for probability as to the date of the poet's birth, nor age at time of writing any of the texts, nor length of wandering'. The dreams are only a literary device and universally so considered by students of the poem. As to the wanderings the author sums up his discussion as follows: "Since (1) to have the hero wander about was in our poet's age, a common literary device, since (2) the incidents mentioned in connection with the wandering are not real incidents; since (3) to think of the poet's leading a 'vagabond' life is to think of him as doing that which he from beginning to end condemns, and finally since (4) the imaginative and allegorical interpretation is in harmony with the spirit of the whole poem and obviates many difficulties, the imaginative interpretation of the wandering is the true one." The account of the dreamer's social life and occupation is also best explained in the same way as the account of his wanderings, allegorically. The remaining allusions are only of minor importance and may be true or not, though the author mentions a number of objections to their literal interpretation. However there are valuable hints between the lines for drawing a rough sketch of the

poet's life. He was a student, probably in the church as a priest, who led a quiet, meditative life, possibly in the country, away from the influences that helped to make Chaucer. He probably had an acquaintance with London; of more than that we cannot be sure. He sympathized with the common people. The fear of persecution or a dislike of publicity probably influenced him to remain silent and unknown. "Farther than this in sketching Langland's life, if such were his name, we cannot safely go."

Pp. 415-31. Neil C. Brooks (University of Illinois). The Lamentations of Mary in the Frankfurt Group of Passion Plays. This article is a study of the scenes at the crucifixion and entombment, where Mary laments the fate of Christ, occurring in five passion plays, with an attempt to show the relations between these plays and other similar plays.

Pp. 492. F. G. G. Schmidt (University of Oregon) contributes a Bursenknechtlied of eight lines, found in a 15th century MS in the library at Maihingen, Bavaria.

Pp. 493-97. Kuno Francke (Harvard University). A Romantic Element in the Prelude to Goethe's Faust. In Novalis' *Die Lehrlinge zu Sais*, written in 1797-98, though not published until 1802, there are some passages, which Francke here cites, bearing a striking similarity to the glorification of poetry in the Prelude to Goethe's Faust I. 138 ff. and anticipating the chief elements of Goethe's effusion. Francke thinks that Goethe knew Novalis' work in MS form and reproduced its sentiments in the Prelude.

Pp. 497-501. Frederick Klaeber (University of Minnesota) suggests as An Emendation in the Old English Version of Bede IV. 24, the separation of *meaht* into *mē āht*, making the passage read *pū mē āht singan*, the correct and required translation of the *Latin mihi cantare habes*.

A. S. Cook (Yale University) also contributes an appreciative In Memoriam to Professor Cosijn of Leyden, who died Aug. 26, 1899.

The third volume of the Journal contains the usual book-reviews covering some twenty-six different works in the various domains of Germanic philology.

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GUSTAV GRUENER.

Beiträge zur Assyriologie, herausgegeben von FRIEDRICH DELITZSCH und PAUL HAUPT. Vierter Band, Heft 3 (pp. 279-422). Leipzig, J. C. Hinrichs'sche Buchhandlung, 1901.<sup>1</sup>

The third Heft of the fourth volume of the Beiträge contains five articles, of which two are by J. A. Knudtzon on the El Amarna tablets (pp. 279-337 and 410-17).

<sup>1</sup> For Band IV, Heft 2, see Prince, A. J. P. XXI, pp. 103-6.

The author divides his first treatise into nine sections, designated by the letters of the alphabet. He states at the outset that he has been obliged to deviate sharply from his former paper in BA. IV, Heft 1, pp. 101-54,<sup>1</sup> and he corrects the present article again, with respect to a number of important points, in his second paper on the same subject in this third Heft (pp. 410-17). The most striking sections of Knudtzon's work are: A. On Sayce's supposed "Ionian" name (pp. 280-88); B. The arrangement of Rib-Addi's letters and of those of several other periods (pp. 288-327); G. On tablets in Egyptian from Egypt (pp. 327-30); H. Tablets from the land of the *Hatti* (pp. 330-34).

In the year 1891 Sayce reported in the Academy, Vol. XL, p. 341, that he had found in one of the El Amarna tablets "the mention of an 'Ionian' who was connected in some way with the country of Tyre." In order to correct Sayce's version *amil Yivāna* 'Ionian,' which he reads as one word from *Yi-i-ma a-na*, Knudtzon cites and discusses four passages in which this combination occurs. He shows quite conclusively that in the phrase *na-ad-nu . . . u amelūt Yi-i-ma a-na a-na Suri ina lu-qi*, *Yi-i-ma* is a distinct word from the preposition *ana*, which, as is frequently the case in the El Amarna letters, is written *twice*. He translates then:—"they gave . . . and the *Yi-i-ma* people to the land of Suri as a surety." He considers that *Yi-i-ma* cannot be a proper name, but is probably to be read as *Yi-i-wa* (*m = w*), i. e. as an Egyptian plural form, denoting some sort of official. Sayce's idea that this is an allusion to an 'Ionian' cannot stand. The word *Yi-i-wa* is found also in the form *Yi-u* as subject and as *Yi-a*, *Yi-i-ma*, *Yi-e-ma* as object. Knudtzon is inclined to connect this word tentatively with Eg. *w* 'w' officer,' reading the sign *pi*, not as *yi*, but as *wi*; *wi-i-ma*. This would make the word identical with the form *u-i-u = Eg. w* 'w' officer,' which has long ago been known from the Jerusalem letters.

Knudtzon's arrangement of the letters of Rib-Addi (B.) is a valuable chronological study. In establishing the order of the letters, the author took into consideration not only the text and the historical situation, but also the appearance of the clay of the individual tablets. I will call attention merely to the following forms: *irtixat* (p. 295; fem. 3 p. perm. 1<sub>2</sub> of *√rixā*) 'it remained.' This form of *rixā* occurs also IVR. 54, 14 a:—*murṣu ṭēxu (dilib) tum ēlišu irtexā* 'sickness, plague, affliction rest upon him.' The word *xamādu* 'something desirable' (p. 328) is clearly cognate with Heb. חָמֵד. On p. 319, the intransitive form *id-du-ul* from נָדַל 'close, shut' is unusual in this stem. This is a present tense made like *eppuš*, *errub*. The pret. of *ēdēlu* is *ēdil*.

Ernest Lindl follows Knudtzon's first article with a treatise on the list of dates of the first Babylonian dynasty with four plates and additional notes (pp. 338-402). The period of the so-called

<sup>1</sup> See Prince, A. J. P. XX, p. 107.



first dynasty of Babylon has long been known to us through accounts dating from the reigns of the ancient kings. We may now, moreover, get an excellent idea of the civilization of this interesting epoch from newly found records which are highly instructive for the study of both the public and private life of these ancient times. The most important sources for the history of the first dynasty are undoubtedly the royal inscriptions of Hammurabi and Samsuiluna.<sup>1</sup> Next to them should be classed the contract literature belonging to this epoch which, from the days of Loftus (1864) until the present time, has been constantly growing. In this article, which is part of Lindl's Dissertation for the Doctorate at Munich, the author has begun his investigations in this mass of literature which bears so directly on the ancient civilization. He pays especial attention in his study to the following four points:—1) The contents of the contracts. 2) The names of the witnesses, or that of the judge, in whose presence the contract was executed. 3) The date, day, month and year of the individual record. 4) The so-called form of oath.

The author's object is to confirm and fill out when necessary the data of the valuable "London List" (in Sumerian) which, in so far as it has come down to us un mutilated, gives in exact chronological order the dates of the kings of the first Babylonian dynasty from Sumuabu to Samsuiluna (published by Pinches, *Cuneiform Texts*, VI, pp. 9-10). This list makes it possible for us to register the contracts themselves within a period of not less than 183 years. These private documents are moreover of great chronological value, in that they do not merely give the year number of the king's reign in which they were executed, but, following an unusual system, they mention the chief occurrence of the year immediately preceding their own year. The most striking feature of Lindl's work is his publication of plates and texts of a hitherto unnoticed Hammurabi inscription (Sumerian) which is part of Scheil's excavations in Sippar-Abu-Habba in 1893. Lindl found these in the Museum at Constantinople, where he copied them with the permission of the Librarian (p. 342). He follows the publication of this text with a complete transliteration and translation with commentary of the "London List," which he has filled out by means of the Constantinople fragment and of the Contracts (pp. 343-88), of which he gives (pp. 389-90) a complete list.

Friedrich Delitzsch follows this treatise with a number of "marginal remarks" on Lindl's work (pp. 403-9). It is interesting to notice that Delitzsch calls attention (p. 409) to Hommel's unfortunate identification of Marduk with Uru-ki the moon-god (*Gesch.* p. 416) which has attracted the notice of others who have used Hommel's extensive history.

The Hefte ends with a few entertaining pages by Bruno

<sup>1</sup>Jensen and Winckler, *KB.* III, i, pp. 106-27; 130-33.

Meissner on falconry among the Babylonians and Assyrians (pp. 418-22), wherein he shows that the *ars venandi cum avibus* can be followed back to a much more ancient period than has hitherto been thought. According to certain texts published by Pinches and Delitzsch, the Assyrians had a bird called *surdû*, clearly a species of falcon, which hunted game for its (royal) master. A synonym is given IIR 37, 15a; 64a *kasûsu*, besides which there are other names. Meissner believes that *iççur xurri* = *buçu* was also a term for falcon, possibly cognate with Ar. *têr el hurr*, which may itself be a literal translation of *iççur xurri*. The texts quoted by Meissner are all from the Aššurbânipal library and date from the middle of the seventh century B. C. It is highly probable, however, that falconry in Mesopotamia is much older than this date. Meissner does not insist that this form of venery had its origin in Mesopotamia. Persians and Koords still practice it, and it is quite possible that the early Babylonians and Assyrians first learned it from the mountaineers who were their eastern neighbours. It is still followed in Iraq, especially in the neighbourhood of Bagdad, where the writer of this report has frequently heard it described, although he has never had the good fortune to see a hunt with falcons.

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RHEINISCHES MUSEUM FÜR PHILOLOGIE, Vol. LVI, parts 3, 4.

Pp. 321-32. F. Buecheler. Coniectanea. Notes on Plutarch, Quaest. Conviv. VIII 6; on certain passages in the Latin grammarians Martyrius and Caper; on some of the papyri recently published by Messrs. Hunt, Grenfell and Hogarth, etc.

Pp. 333-9. R. Kunze. Zu griechischen Geographen. Notes on Strabo, XV p. 730 Cas. (read *καὶ τῆς Ἀσίας βασιλεύσας*); XVI p. 770; III p. 167; VII p. 315; XVI p. 779; XVII p. 835; Eustathius, p. 395, 21 M.; p. 315, 44; p. 273, 34; p. 322, 34.

Pp. 340-68. R. Helm. Vindiciae Ovidianae. Textual notes on various passages in the Metamorphoses: IV 446, 766; VII 186-7, 762; VIII 87; XII 230 sqq., 434-9; XIII 399-400, 846-7; III 249 sqq., 400-1; VI 294; XI 293; XIII 332-3, 404-11, 457-63; XIV 385, 739; XV 49 sqq., 426-30.

Pp. 369-91. F. Reuss. Zu Arrian's *περίπλους Πόντου Εὐξείνου*. The Periplus is probably the genuine work of Arrian, not "a forgery composed in the late Byzantine period" (see C. G. Brandis, Rh. Mus. LI, pp. 109-26).

Pp. 392-403. R. Wünsch. Zu Ovids Fasten Buch I und II. Textual notes on F. I 6, 26, 161, 652, 705-8, 701-2; II 23, 575. The passage in F. I 479-96, may be regarded as a type of the rhetorical "consolatio."

Pp. 404-15. K. Tittel. Heron und seine Fachgenossen. 1) Herons Mechanik und Poseidonios. 2) Heron und Geminus. 3) Heron und Philon.

Pp. 416-22. H. Dessauer. De codice rescripto Parisino 7900 A.

Pp. 423-8. M. Fränkel. Bronzeinschrift aus Ligurio. Notes on an inscribed bronze pedestal in the Berlin Museum.

Pp. 429-42. A. Klotz. Das Geschichtswerk des älteren Seneca. The only evidence for the existence of this work is a short notice in cod. rescr. Vatic. Palat. 24.

Pp. 443-61. J. Steup. Thukydides, Antiochos und die angebliche Biographie des Hermokrates.

Pp. 462-72. M. Manitius. Zu den Scholien zu Germanici Aratea.

Miscellen.—Pp. 473-4. E. Norden. Das Alter des Codex Romanus Vergils. This MS contains the spurious line, Aen. VI 242, which seems to be derived from Priscian, Perieg. 1056. It was probably written about the first half of the sixth century.—Pp. 474-5. O. Hoffmann. Προμηθεύς. This Homeric word is perhaps connected with the verb προμνάσμαι. It may be due to an ancient custom according to which several women were brought before a wooer, "one after another".—Pp. 475-7. F. Solmsen. "Ονομα κή επιπατρόφιον.—Pp. 477-80. O. Seeck. Zur Lex Manciana.

Pp. 481-96. H. Usener. Zu den Sintfluthsagen. Supplementary notes to the author's recent book on this subject.

Pp. 497-507. F. Solmsen. Zwei Nominalbildungen auf -μα (the Argolic γράσμα, for γράμμα, and the Cretan ψάφιμμα, for ψήφισμα).

Pp. 508-16. F. Rühl. Zu Tacitus. The passage at the end of the second book of the Annals where Tacitus says of Arminius, "caniturque adhuc barbaras apud gentes," may be a reminiscence of the passage of the Cyropaedia, I 2, 1, where Xenophon says of Cyrus, ἔδεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων. The expression in the twenty-third chapter of the Germania, "in quandam similitudinem vini corruptus," may be compared with Pliny, N. H. XIX 42, 145, "non inficeto Ti. Caesaris dicto herbam ibi quandam nasci simillimam asparago." [Compare also Tacitus, Ann. III 33, 2, "inesse mulierum comitatu quae . . . Romanum agmen ad similitudinem barbari incessus convertant."]

Pp. 517-42. Ad. Ausfeld. Das angebliche Testament Alexanders des Grossen.

Pp. 543-62. C. Schubert. Die Porusschlacht.

Pp. 563-70. A. Breysig. Zu Avienus (continued from Vol. LV, p. 562).

Pp. 571-86. A. Wilhelm. Nochmals die Bundesurkunde aus Argos.

Pp. 587-95. P. Deiters. Zu Corp. inscr. Graec. II 2555.

Pp. 596-606. L. Gurlitt. Textkritisches zu Ciceros Epistulae ad Quint. frat. Notes on II 7 (9) 1 (for *de non curantia* read *de nostra curatione*); II 10 (12) 1 and 5; III 1, 23; II 3, 2 (for *peregerat sed* read *perseverasset*); II 3, 5; II 6 (8) 1.

Pp. 607-26. W. Crönert. Neues über Epikur und einige herkulanensische Rollen.

Miscellen.—Pp. 627-31. H. Stein. Ἡροδότου Θουρίου? The writer rejects the suggestion that Herodotus began his history with the words Ἡροδότου Θουρίου (not Ἀλικαρνησσέος) ἱστορίας ἀπόδεξις ἦδε.—Pp. 631-4. O. Seeck. Das Geburtsjahr des Marcus Brutus. According to Cicero (Brut. 94, 324 and 64, 229) Brutus was born about the year 85; according to Velleius (II 72, 1), in the year 78 or, at the earliest, in the last days of 79. This later date is supported by the statements of Appian (Bell. Civ. II 112) and Plutarch (Brut. 5), that Brutus was believed to be the son of Cicero.—Pp. 634-5. F. Rühl. Mummius Achaicus und die Lex Varia.—Pp. 635-6. M. Ihm. Bentley's Noten zu Suetons Schrift de grammaticis et rhetoribus.—Pp. 636-8. F. Sommer. Zum Nom. sg. *semifer* und *vir*.—Pp. 638-9. F. Skutsch. Etruskische Monatsnamen und Zahlwörter.—Pp. 639-40. A. Klotz. Zu den ABC-Denkmalern.—P. 640. H. Usener. Zur Vasengeschichte